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CANADIAN TEMPERANCE MEDALS.

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*(Read before the Numismatic and Antiquarian Society
of Montreal.)*

QUONCE and again have records come down to us of wonderful movements towards reform taking hold of nations,—wonderful, not merely on account of grand results, but because of the great self-sacrifice, to those wont to gratify every desire, necessary to such achievement. These movements seem to spring, often without apparent warning, almost instantaneously from the people. Under a mighty leader, customs encrusted with centuries, and habits confirmed by ages of practice, are dashed aside as stubble before the onslaught. Yet such, apparently, impulsive actions are only the outward results, the coming to fruit, so to speak, of years of deep and anxious thought. Like as the rapid fungoid growth, that suddenly springs from the trunk of the decaying oak, is the bursting into fruit of the plant that had for years been permeating

into every cell and tissue of the tree; so these movements are only the outcome of steady and prolonged heart-searchings unseen.

Many are the impulses of this nature that have, from time to time, impelled our race in its onward course. Some only attempts relinquished when the task was found beyond the powers of untried energies; others tending in a wrong direction; yet all resulting from the better motive implanted within; the struggling and straining after the higher and nobler when thoroughly conscious, through ease and indulgence, of sinking deeper and deeper into barbarism and imbecility.

As one of these, and by no means of the least importance, may be classed the Temperance Reform that burst in upon us in the early part of this century. There were those, an ever-increasing number, who long and earnestly felt that the people were sinking through over indulgence. A shadow, deep and ominous, in shape of increasing and unceasing tap-room revelry, to them, seemed to hang over the land' debasing and erasing all of what, to man, is pure and holy.

Stout hearts and brave were those who first attempted to stem the tide. Struggling on, at length, they were rewarded, now and again, by grand expressions of popular enthusiasm helping them towards their desired goal—a reformation of their country.

The temperance cause first came into full fruition in the United States; and from thence its apostles early carried the standard to this land with, varying although often, wonderful success.

The movement having taken deeper root in Nova Scotia than, perhaps, any of the other provinces, it is with it that this account will begin. As regards the mother-land, it did not, nor do circumstances indicate that, in England at least, it will soon, like a conquering army, carry all before it. For

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there, although by no means lacking workers, no great popular demonstrations have helped on the cause. But under Father Mathew, in the short time allotted him for work, all Ireland was renovated. Wherever he turned thousands came flocking to his standard. Of all temperance efforts his was the most brilliant and successful.

Spreading beyond the scenes of his labours, the movement took root among his countrymen in Canada, and through them extended to the French-speaking part of our population. Afterwards under Father Chiniquy great results for the latter and by them were achieved.

And while this reformation has left an enduring impression on our times, much of its story remains unrecorded. No high sounding praises tell on the pages of history, of the wonderful deeds of many who first battled with, that mighty giant, custom and indulgence. But all has not so perished. Then let us not mourn over the irretrievably lost, searching rather the more eagerly for what may yet be found. The history of the movement has not altogether sunk into oblivion with those who were first actively engaged in its promotion. Do not the praises of some of its heroes still ring in our ears.

It is not of the story of the movement nor of its great men, but of its medallic history, telling in indellible characters of its influence and of their deeds in this country, upon which it is intended that this paper should more particularly dwell.

It was usual with the early temperance reformers to give some token or badge of membership to those joining their ranks. These tokens often took the more convenient form of medals. So far, eleven of these medals, relating to Canadian temperance societies, have come under my observation. There may be others of the existence of which I am ignorant ; but leaving such to a more worthy pen, those that

have appeared in tangible metal will be taken up chronologically, commencing with that of the Nova Scotian Temperance Society, which, without doubt, has priority in age.

I. *Ob.*: NOVA SCOTIA. In field, UNION IS STRENGTH, with Maltese Cross underneath; the whole partially enclosed by two sprigs of mayflower.

Rev.: TEMPERANCE SOCIETY. In field, TOKEN OF MEMBERSHIP, enclosed by mayflower as above.

This medal was struck about the year 1832 for distribution among the members of the society. As has been previously stated, the temperance reform took an early hold on the people of Nova Scotia; even in 1829 societies for its promotion were organized. The Halifax society was founded in 1831, and became very active in the cause, establishing branches in different parts of the Province. By its officers and those of its branches these medals were given to every one signing the pledge, which act constituted all such as members. The society in 1841 gave place to the Sons of Temperance, when they spread over the country.

II. *Ob.*: ROM. CATH^C. TEMPERANCE ASSOCIATION. *Ex.* REV. P. PHELAN, Pres. MONTREAL, feb. 23, 1840. Arms, consisting of shield with lamb to left above and radiated I.H.S. below. Crest, a radiated cross surrounded by the word PLEDGE. Supporters to the right, a man with flag inscribed SOBRIETY; to the left, a woman with DOMESTIC COMFORT on her flag. A rose, shamrock, and thistle, on the groundwork.

Rev.: O MARY, CONCEIVED WITHOUT SIN, PRAY FOR US WHO HAVE RECOURSE TO THEE, THAT WE CHASTE & TEMPERATE BE. *Ex.* J. ARNAULT. The Virgin standing on a globe in the act of trampling a serpent. The globe is inscribed CANADA with the letter M and a cross in the foreground.

J. Arnault, whose name appears on this medal as its en.

graver, came here, from France, on the invitation of the gentlemen of the Seminary. He remained in Canada about fifteen years under their patronage, when he returned to his native land. His workshop was located in Craig Street, near the place now occupied by Chanteloup's brass foundry. This medal we can class not only as Canadian, but of Canadian workmanship, and while it is one of the earliest medals struck here, it shows some considerable degree of merit. The obverse is copied from that appearing on the Father Mathew medals, which in turn seems to have been adapted from the design prevailing on the medals of the London Temperance Society. The supporters, a man whose motto is "Sobriety," and a woman, with "Domestic comfort" written on her banner, as the result of sobriety in her husband, are intended to represent that by adhesion to temperance principles will return the departed home joys of former days. The Catholic Temperance Association, like many others, was first organized for the promotion mainly of moderation, but it was soon found that simple moderation did not work well in the reclaiming of those accustomed to excess; so in the following year (1841) on the anniversary Sunday of its founding, it was re-organized into a total abstinence society. The reverend president, whose torch was lighted at the blaze of temperance enthusiasm kindled by Father Mathew, was the heart and soul of the movement, and continued to work in the cause in Montreal until transferred to a higher sphere of labour as Bishop of Kingston.

III. *Ob.*: PER IPSUM ET CUM IPSO ET IN IPSO VINCES.—

Arms as last, save that the position of the supporters are changed, the man being to the left, over which an angel hovers with a crown of laurel; the woman, to the right, stands regarding the cross, while an angel is about to decorate her with a garland. At their feet are two children seated.

Rev.: HALIFAX ROMAN CATHOLIC TOTAL ABSTINENCE SOCIETY. THE VERY REV^d JOHN LOUGHNAN, V. G., PRESIDENT. A Greek cross inscribed: PLEDGE. I PROMISE TO ABSTAIN FROM ALL INTOXICATING DRINKS, &c EXCEPT USED MEDICINALLY AND BY ORDER OF A MEDICAL MAN, AND TO DISCOURTE- NANCE THE CAUSE & PRACTICE OF INTEMPERANCE. The corners of the cross are radiated, and the four spaces contain the words: FOUNDED. 24TH JAN., 1841. HALIFAX, NOVA SCOTIA.

This is a faithful copy of the Father Mathew medal in every particular, except in the name of the Society and place and date of issue. It shows how wonderful and wide spread the influence of his efforts in Ireland. From this we would infer that Father Loughnan must have spent some time in Ireland with the Apostle of Temperance and carried away some of his enthusiasm. Of the movement thus in- augurated in Halifax I have not been able to learn much, but am under the impression that it was strong and power- ful, and has proved lasting and far-reaching in its results.

IV. *Ob.*: IN HOC SIGNO VINCES. Arms as last, except that the angel with the garland is wanting; the in- scription on the flags are respectively LA SOBRIÉTÉ and LA FELICITÉ DOMESTIQUE, and the name of the engraver, DAVIS, BIRM., is under the groundwork.

Rev.: SOCIÉTÉ D'ABSTINENCE COMPLETE À CORK, LE TRES REVEREND T. MATHEW, PRESIDENT. A Greek cross as last inscribed. PROMESSE. JE PROMETS DE M' ABSTENIR DE TOUTE SORTE DE BOISSON ENIVRANTE EXCEPTÉ EN CAS DE MALADIE ET PAR ORDRE D'UN MEDÉCIN. JE PROMETS EN OUTRE D'ÉVITER TOUTE CE QUE PEUT CONDUIRE À L'INTEMPERANCE. In two upper spaces or corners ETABLIE. 10 AVRIL, 1838.

This is, to all intents and purposes, a French Father

Mathew medal. The Pledge and other inscriptions are almost literal translations. The more I examined the closer did I find the resemblance to those distributed so abundantly throughout Ireland, I was therefore for a long time inclined to doubt its claim to be classed as Canadian, but these doubts have been long since cleared away. For there is no country using the French language in which undoubted English symbols, or rather medals of Birmingham workmanship, would be used. Against this may be argued, that we have the Colony of Mauritius and the Channel Islands, but in neither of these places did the temperance cause make much progress. There is also the fact touched on before, that the temperance reform spread among the French Canadians through inspiration received from the Father Mathew movement in Ireland. Another proof that may be mentioned is: that the specimen, from which this description has been given, was purchased from the collection of Mr. Boucher, who, as a Canadian collector, confined himself mainly to specimens picked up in Canada. He also assured me that it was issued to members of Canadian temperance organizations.

V. *Ob.*: *Ex.* ST. JEAN. John the Baptist standing with right hand raised; in his left he holds a long staff surmounted by a cross. By his left stands a lamb, and to the right are plants growing.

Rev.: TEMPERANCE. *Ex.* L. B. Near the bottom a beaver rests on two sprigs of maple leaves. The field has been left plain, no doubt that the recipient's name might be engraved thereon.

There is no date or other indication by which any knowledge may be gained of the time or place of issue of this medal. But as to time I cannot be far astray in placing it thus early in the list, believing it to have been struck after the Father Mathew series had been exhausted—that is about

the year 1845. And as to place ; it is undoubtedly of Canadian workmanship, and must have emanated either from Montreal or Quebec, most likely the former. The "L. B." on the reverse stands for the engraver's initials, but whose name is thus commemorated has been lost with the multitude of the forgotten dead.

VI. *Ob.* : IL NE BOIRA NI VIN NI AUCUNE LIQUEUR ENIVRANTE. John the Baptist standing holding in his left hand a long staff surmounted by a cross, from which hangs a ribbon inscribed TEMPERANCE, to the left is a stone ; and on the right are plants growing ; underneath a beaver rests on two sprigs of maple leaves. The engraver's name, DAVIS BIRM., is inscribed on the groundwork.

Rev. : JESUS ABREUVE DE FIEL ET DE VINAIGRE AVEZ PITIÉ DE NOUS. *Ex.* JE SERAI TOUJOURS FIDÈLE À MA PROMESSE. The crucifixion, with the Virgin standing on the left adoring. On the right is a Roman soldier in the act of raising a sponge on a pole. In the back ground is a Doric structure, probably intended as a representation of the temple.

The figure of John the Baptist, an improvement on the last, is an entirely new device. It was probably the only device in use from 1845 to the issue of the Chiniquy medals in 1853. This design seems more appropriate for a Canadian temperance medal than any yet adopted ; not simply because John the Baptist is Patron Saint of Canada, and his day celebrated by all loyal and patriotic French Canadians, as their national holiday, but because he was a Nazarite,—that is, observed, among other stringent rules, that of the teetotaler,—drinking neither wine nor strong drink all the years of his life.

VII. *Ob.* : MARIE JÉSUS JOSEPH. *Ex.* SOYÈZ FIDÈLE JUSQU'À LA MORT. The Virgin Mary and Joseph standing with the child Jesus between.

Ex. IN :: HOC :: SIGNO :: VINCES. At top a tablet inscribed ET VOTRE ÂME SERA PERCÉE D'UN GLAIVE. Under the tablet a heart pierced with a dagger and surrounded with a garland, inscription above SACRÉ CŒUR, below DE MARIE. Inscription in field—POUR L'AMOUR DE JÉSUS CRUCIFIÉ JE SERAI TOUJOURS FIDÈLE A L'ENGAGEMENT QUE J'AI PRIS DANS LA SOCIÉTÉ DE TEMPERANCE. A cross in the midst of the inscription, underneath a beaver resting on two sprigs of maple leaves.

This is the medal issued during the movement that had Father Chiniquy for its leader. From the faithfulness and earnestness with which he entered on the work, and the success which attended his labours, he has been called the Father Mathew of Canada. Probably next after the rebellion, his work stirred our unexcitable and peace-loving French Canadian peasant deeper than any other event in our history. With the exception of the beaver and maple leaves, indicative of its Canadian origin, the symbols displayed on this medal are altogether religious in their character. All the temperance medals heretofore issued, as will have been observed, gave some symbolic prominence to the object for which they were struck. It, therefore, seems strange that this one should lack all such allusion.

VIII. *Ob.* : Same as last.

Rev. : Similar to last. The heart is different in shape, the cross narrower, and the I in "IN HOC" opposite the P in "POUR."

The reverse of this medal is a copy of the last, somewhat inferior in execution, having a number of variations in the more minute details. As the obverse is identical with the last, I would infer that the reverse die was either broken or lost, and that a new one had to be engraved. It seems to lack the usual faultlessness in lettering and arrangement of the

Birmingham issue. Still it is in finish better than could be expected from a Canadian artist of the time. I am, therefore, inclined to the opinion that it is the work of a New York engraver.

IX. *Ob.*: Similar to No. VI. The name of the engraver is wanting.

Rev.: As No. VI.

With this medal we come to the fourth and last group—that is, those issued under the later temperance revival. It was struck, in 1878, by Mr. Lymburner, from dies engraved by Mr. G. Bishop. The copy (No. VI.) seems to have been faithfully followed, although the workmanship is considerably inferior. Some five hundred of them were struck and issued to the members of a temperance society at Lachine.

X. *Ob.*: ST. PATRICK'S TOTAL ABSTINENCE SOCIETY, MONTREAL. ESTAB^d FEB. 21ST, 1841. Arms as in No. III. Above, IN HOC SIGNO VINCES. Beneath is a ribbon attached, inscribed TEMPERANCE. CHARITY. RELIGION.

Rev.: Plain.

This medal was struck during the present year from a die engraved by Mr. J. D. Scott, the same artist who engraved the dies for the Numismatic and Antiquarian Society's medal. It shows evidence of a considerable degree of merit. When placed beside the first medal issued by the same society nearly forty years ago, we can have no cause to complain regarding want of improvement in our Canadian art. The old design is here revived, which is perhaps as appropriate as any heretofore used. Only twenty-five impressions were struck off when the die was accidentally broken. A new die has been ordered which, it is expected, will be completed before the end of the year.

XI. *Ob.*: A Greek cross with the ends terminating in *fleur de lys*. On the top arm is a triangle enclosing the all-seeing eye; the bottom has a beaver;

the left RELIGION, and the right PATRIE. Resting on the cross is an oval medallion of blue and white enamel, inscribed SOCIÉTÉ DE TEMPERANCE EGLISE ST. PIERRE, MONTREAL. A cross, with a spear and sponge, stands on a rock. Surrounding the medallion is a wreath of ears of wheat and maple leaves.

Rev. : Plain.

Although this can hardly be classed as a medal, partaking more of the nature of the badge ; yet because of the chasteness of the design I notice it here. It was manufactured in Paris about a year ago. The society which it represents is at present actively engaged in temperance work. It recognizes two distinct forms of membership,—those who promise moderation and others who give in their adhesion to total abstinence principles. Medals are given to the former in brass while the latter receive theirs in silver. Those intended for the officers of the society differ slightly from either.

When, at the last meeting, I promised a paper on this subject, I had no idea that it was half so extensive, or so interesting, as it has proved to me ; neither did I expect when I commenced writing it, that it would have occupied so much of your time. For this trespass I would ask your indulgence, as also for bringing a subject, not at all popular with many, so prominently before you. But if I shall have interested some in a series of Canadian medals, having relation to movements in the history of its people, grand and lasting in their effects, I shall be amply rewarded in this my first effort of the kind before this society.

